between the surface and the underground layers change according to surroundings, background and era. Sometimes they tighten, at other times they have no balanced relationship. They seldom coalesce. Each stratum has its own measure of motion and time.

[101] 175 [172] A branch of the Indo-European family which to-day speaks one of Europe's oldest languages, the Lithuanians, settled away from the great travelled routes, were spared for a long period from revolutionary changes. The Iron Age was prolonged until the 12th century of our era. For all that, it was not an archaic culture. The objects found in graves are of an advanced type. Textile industry, metal objects, ceramics, fortifications are testimony of a clearly defined social structure and a political organization. According to the Ancients these populations were industrious and peaceful and devoted to a rustic life. The road of amber[1] from the deposits along the banks of their rivers, connected them with the Mediterranean world Gradually exchanges became more frequent. The pressure of the Goths did not directly affect these homes, but nevertheless, its repercussions were felt. In the period of migration the frontiers and the interior positions became more precise. The first strongholds called *"piliakalniai"* — were erected at strategic points. Soon Scandinavians and Russians appeared upon the scene. King Olaf of Sweden attacked the city of Apulia, — the Apuolé of to-day — Kiev menaced the people of Nemunas (Niemen), but later became a goal of Lithuanian conquests. In the West, Rimbert, a monk of Corbie, was one of the first in the IXth century to report on a township called Apuolé.

These different movements did not destroy the unity of development, but on the contrary strengthened it. Subsistence of faiths and practices continued. Entrance into history proper did not put an end to their existence. It was not a rupture, but a new phase. The prehistoric gods were not dead. For a long period adoration of the forces of nature, the stars, the thunder and all the genii of field and forest persisted. Princes were baptized in the 13th and 14th centuries, but the people's religion remained unimpaired. Penetrating the country, Christianity had to face the local myths. Frequently it mixed with them: Christ and *"Perkūnas"*, the Thunderer, had the same worshippers. It was the same favor which was transferred from the one to the other. This fidelity did not mean retrogression. Lithuania had her historic mission. She marks the limit of the barbarian

1 [Errata: Should be The Amber-road. Cf. Errata Sheet, p. 204, cat. 116--- Analyst]